

The Catholic Educational Review

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APOSTOLIC LETTER OF HIS HOLINESS POPE PIUS XI ON THE CATHOLIC UNIVERSITY GOLDEN JUBILEE

In an Apostolic Letter issued by His Holiness Pope Pius XI to the Episcopate of the United States, the Holy Father recommends to the Cardinals, other Archbishops and Bishops that in the two years remaining before the observance of the golden jubilee of the Catholic University of America, "plans be concerted and realized in your respective Dioceses to give to the claims of this institution priority over all appeals other than those of established tradition and of strict necessity."

The Catholic University of America will observe its golden jubilee in 1939.

Stating that he feels himself "closer than ever to this distinguished School," since he now personally directs the Sacred Congregation of Seminaries and Universities, Pope Pius notes that "the Holy See has manifested unfailing solicitude for the welfare of this great institution," commends the Archbishops and Bishops, "under whose fostering care the present lofty position of the University has been attained," and emphasizes the need "to expand the services of its several faculties to meet the new and urgent demands which are being made."

Committing to the American Hierarchy "the realization of the high hopes We cherish for the worthy completion of this worthy work," Pope Pius says: "We shall accompany your devoted efforts with Our fervent prayers and We know that you and your priests and people will join with Us in imploring divine favor and protection for this providential institution that, relieved of the burden of material anxiety, it may be free to dedicate itself entirely to its sacred mission of proclaiming the eternal truths to men and leading them, in the light of those truths, to the love and to the service of God."

The text of the Apostolic Letter follows:

"From the first glad news of the desire and intention of the Bishops of the United States of America to found a Catholic University, the Holy See has manifested unflinching solicitude for the welfare of this great institution. In the felicitous words of Our Predecessor, Pope Leo XIII of happy memory, the Holy See made this University, as it were, its own by raising it to Pontifical status and dignity: 'Haec quae hisce litteris declaravimus et constituimus, perspicuo argumento fore Vobis arbitramur studii et sollicitudinis qua afficimur ut gloria et prosperitas Catholicae Religionis in ista regione in dies augeatur' (Epist. *Magni Nobis*, 7 mart. 1889).

"We Ourselves, with the approval of the new Constitutions given at Rome on the Feast of St. Thomas Aquinas of this current year, have rejoiced to be able to extend to the Catholic University of America yet another proof of Our satisfaction with its progress.

"When, therefore, We became aware of the approaching fiftieth anniversary of the founding of the University, We, Who in this moment, through Our personal direction of the Sacred Congregation of Seminaries and Universities, feel Ourselves closer than ever to this distinguished School, have thought it well to address you, Our Beloved Sons and Venerable Brethren, on the opportunity offered by the Golden Jubilee to advance still further the work so nobly begun and so faithfully carried on. In order to hold the dominant position which has already been achieved as the national center of Christian culture, it is necessary for the University not only to maintain the ground gained during this half century but also to expand the services of its several faculties to meet the new and urgent demands which are being made. Such a program, of course, cannot be actuated without material resources proportioned to the magnitude of the work.

"It is for this reason that it has seemed fitting to speak to you, Our Beloved Sons and Venerable Brethren, under whose fostering care the present lofty position of the University has been attained, of the pressing need of insuring for the future that measure of permanent support which will be required for the completion of this glorious undertaking. To that end, We recommend to you that, in the two years preceding the Golden Jubilee of Our University and yours, plans be concerted and realized in

your respective dioceses to give to the claims of this institution priority over all appeals other than those of established tradition or of strict necessity. Only in this way will it be possible to lay the firm and enduring foundation which is indispensable if the University is to be equal to the tasks which have been set it.

"It is Our confident hope also that means will be found not only to sustain the annual collection but also to increase it to a point of complete adequacy to annual maintenance requirements.

"We earnestly desire that you ask the faithful, also in Our name to give the best response of which they are capable to this invitation. There can be no doubt of success if only your good people, whose generosity is so well known to Us, are brought to understand the paramount importance of having an authoritative center of Christian learning and culture, qualified to present the salutary viewpoint of the Church on the great problems confronting the nation and the world, and equipped to prepare priests, religious and laymen for the positions of prestige and importance which they are destined to fill in the ecclesiastical and civil life of the country.

"With the fullest confidence, then, We commit to you, Our Beloved Sons and Venerable Brethren, the realization of the high hopes We cherish for the worthy completion of this worthy work. We shall accompany your devoted efforts with Our fervent prayers and We know that you and your priests and people will join with Us in imploring divine favor and protection for this providential institution that, relieved of the burden of material anxiety, it may be free to dedicate itself entirely to its sacred mission of proclaiming the eternal truths to men and of leading them, in the light of those truths, to the love and to the service of God.

"As a mark of our benevolent appreciation of your constant compliance with Our wishes, and in pledge of grace abounding, We impart to you, Our Beloved Sons and Venerable Brethren, and to your priests, religious and people Our paternal Apostolic Benediction.

"Given at Castelgandolfo, the 18th day of October, Feast of St. Luke, in the year of Our Lord 1937, the XVI year of Our Pontificate.

"PIUS PP. XI."

IN DEFENSE OF THE 89,000

Christianity has failed again! They have shaken the tree of the knowledge of good and evil and the truth is out. It is becoming an annual affair.

From the enemies of the Church it comes as a boast; from her friends it is a lamentation. The godless gloat in the failure of the Divine guarantee; disappointed workers in the Vineyard see in it the crude efforts of crippled, paralytic human hands.

Of late the teachers of Religion in our Catholic schools have been the target more than once. The religious instructors of the present are below par and the Alumni of *Laudatores Temporis Acti* are clamoring for their scalps.

At an assembly of diocesan teachers in Rochester, N. Y., a month or so ago, no less an authority than Rev. Francis LeBuffe, S.J., roundly scored all present, and kindred absentees, for a neglect of duty in this regard. Unfortunately the magazine *Time*, little interested in religious instruction but sensing a scoop, sent the censure winging to a none-too-sympathetic reading public. With her customary use of flippant phrases, *Time* characterized Father LeBuffe as "excoriating and flaying" the body of teachers of Religion in the Catholic schools.

Are such criticisms justified? Must the army of men and women who are devoting their lives to this branch of the service of Christ submit to the assumption without a hearing?

It is my privilege to be among the number of those who are endeavoring to bring Christ into the hearts of the present generation. I have spent six or seven years of the past twelve teaching Religion in high school classrooms. Doubtless, there are others better qualified to speak on this subject than I. Still, I think I may comment on the situation with a certain amount of confidence.

First of all, is there any one today in a position to say, one way or the other, that the teaching of Religion, as a whole, is being done improperly? If the figures are true, there are 89,000 priests, Brothers and Sisters instructing 2,500,000 students in this vital subject. How is it possible to place them all under the ban unless some *very widespread survey* is first made to determine their guilt? The *Queen's Work* and a few other publications have tried at times to get some information on the sub-

ject. The results were meager and hardly scratched the surface.

Assuming for the sake of argument that there is some truth in the allegation, is it just to point the finger of scorn at the teacher? No doubt there are some pretty sad specimens of instruction that pass for religious lectures. I myself have seen them and have perhaps, at times, been among the number of those who so mistreated the subject. Yet, in spite of all that, I claim that orchids, rather than brickbats, are in order for the vast army of catechists in our schools. To be sure, I cannot speak for the 89,000 and I must restrict my thesis to my own personal observations, but I feel confident that there are thousands of others who, if they would speak, would champion the cause of the undefended dispenser of dogma.

Concerning College Religion Courses I know but little. The restricted contact that I have had with the parochial school limits the value of my remarks, yet it has been sufficient for me to form the conviction that a blanket condemnation of their teachers is nothing short of rash judgment. The contrast between the grammar school graduate of a parochial school and one from a public school is very marked. From what I have seen much can be said in praise of the Nuns and Brothers who have prepared the boys. The use of modern pedagogical methods is very extensive in the teaching of religion in the grade schools. The grasp on fundamentals that some of these youngsters have is amazing at times. I have yet to hear a *mother* or *father* complain that the parochial schools are amiss in this branch of Catholic training. If here and there an over-zealous and pious, but not too prudent nun emphasizes some accidental of religion, *that* mistake should not be a reason for overlooking the substantial efficiency of the whole. Even the priest, in spite of his knowledge of theology, can allow his piety to play him false and force him into a similar failing. Such instances are too often the basis for unbridled criticism. They must not be accepted as a norm.

He who would set himself up as a critic or a judge of this question today must be willing to submit to the questions: "Are you conversant with all the facts and circumstances of the case? Are you talking from hearsay, book-knowledge or experience?" Among the facts that must be considered very seriously is what is known as the *modern youth*.

My experience has been with the high school boy, and I will confine myself to him. I think it is impossible for most of the older generation of teachers, those who have left the classroom, to really understand the boy of today. It is hard enough when you are with him day in and day out. Even in the past ten years there has been a change. From the age of reason he has been brought up on an indigestible diet of movie thrillers, radio gagsters and twenty-four-page comics. Concentration and home study of a serious nature is the exception, not the rule. At all times he is subject to a bombardment of sense-attractions that keeps his mind in a restless state of unprofitable activity. The stabilizing influence of a quiet and prayerful home is wanting. The radio has ruined most of that. The younger generation of parents has gone modern as well, and the old-fashioned home training, to which education is merely the complement, is denied him. The fundamental spirit of deep devotion and insistence upon pious practices is left almost entirely to the school. The religion teacher of today, in high school, has not the sympathetic audience he had even ten years ago. The word of the teacher is law—to himself alone, not to his students. The youngsters are reading a great many things in magazines and newspapers that do not make the task of the teacher any easier. They are not experiencing doubts about their Faith, perhaps, but their reading and their associations with irreligious students are certainly making many of their difficulties much more personal. This is particularly true in many cases of the students in third and fourth years of high school. Twenty years ago when a youngster began to ask a question about Karl Marx or the Sacred Scriptures or the right of the Church to speak on certain topics, nine times out of ten it was with the hope of getting the professor off on a tangent so that he would forget the homework. Today when it happens, and it happens oftener than you might suppose, it is because some boy or girl of the same age, coached by an atheist teacher or friend, is heckling the Catholic pupil in the corner candy store. The questions very often presuppose an answer that is founded in Philosophy or the deeper mysteries of Theology. The immature defender of the Faith can catch the significance of the question, but his lack of years and knowledge make it impossible for him to comprehend the force of the argu-

ment that answers it. All this militates against that docility of disposition that is so necessary from the beginning in the teaching of Religion. There is still an abundance of good will, but they are breathing in the subversive air in which they are forced to live.

Say what you will and be as Catholic as you please, the subject of religion has not the *natural* attraction for the ordinary youngster that most of his other subjects have. A *supernatural* appeal—yes; but where there are hard definitions to be learned and a thesis to be proved they react as their elders would. I know there are those who say that the truths of the Faith can be made so thrilling, so gripping that they will listen spellbound. I have felt that entrancing experience of a hundred eyes and motionless faces as an audience clings to your words. But it cannot be sustained for a forty-five-minute period, day in and day out. Where there is needed repetition and a constant driving home of point after point, there may be interest and attention, but when they become “spell-bound” they are not always concentrating in actual thought. To talk interestingly to a select group is one thing; to make the dry dust of dogma spring into life and live permanently in the minds of a football-conscious crowd of young hopefuls is quite another. The critic may object, “The teacher of any subject has the same difficulty to face.” The objection is not entirely true. I have taught Latin and English as well as Religion. This mental attitude of the modern boy hampers Religion more than the secular subjects. It is a direct, contrary influence to the teaching of the Faith.

Against the pessimist, who brands the present generation as “flaming youth,” I stand opposed. They have their faults aplenty, but they are not indifferent to their religion. Hardly a day passes that some boy does not stop me in the corridor and ask a question; at the end of every class a half dozen cluster about the desk presenting a difficulty. We must admit that they no longer are able to rattle off a word for word definition of a doctrine; they refuse to apply themselves to a formal study of the subject. But they are *not uninterested*. The cards have simply been stacked against them.

As an instance of this point a unique experience happened to me last year. Our Prep School was playing its traditional game

on Thanksgiving Day with a rival team. At half-time one of my youngsters came up to me, with a student from the other school in tow.

"Father," he blurted out, "will you tell this fellow the definition of an indulgence . . . doesn't the sin have to be forgiven before you can get an indulgence?"

I assured him that it was so.

"Come on," he said to his companion with an air of satisfaction, "I want to see part of this game anyway."

They had been arguing the point all through the first half of the game.

They talk in a worldly fashion often and their actions at times seem a scandal. But underneath it, for a vast majority, is a strong stream of Catholic life. Two years ago the Alumni ran a formal dance. The Grand Knight of the Knights of the Blessed Sacrament attended it. At five o'clock in the morning he escorted his girl friend home. Returning to his own home, he changed from formal attire to school clothes and led the student-body to the altar rail for Holy Communion at the weekly Mass. I don't recommend the practice, but there is something to be said for them, when they *can* do such a thing as that. The social problem of the youngster of high school age enters into this discussion also, and it is a factor that does not make the task of the teacher of religion any easier. The answer, however, must come from the home, rather than the classroom.

Of all the members of a school faculty, the teacher of religion, to my mind, has the most difficult assignment. To hold the attention of his movie-minded and radio-raised audience he must be a combination of Jack Benny, Gracie Allen and George Burns, plus a bit of Jimmy Cagney and Gary Cooper. He must be as young in his approach to the subject as the squirming adolescent before him and as old as the Church to safeguard her doctrines and to keep straight the record of her history. To keep abreast of the curiosity and the questionings of his youthful charges, his knowledge must be as diversified as that of the editor of a reader's digest. Withal, there must be a bit of the spark of an Athanasius in his system to hold his hand to the plow. He must grind out and pound in the whole range of dogmatic theology, with a goodly substance of moral. At the same time into the period must be crowded an abundance of

anecdote, incident, of humor and of story to keep the boy in the back seat from falling asleep.

When Father LeBuffe says that "we must teach our young people the fundamentals of religion rather than the frills and accidentals" we agree heartily. With the implication that it is not being done we take vehement issue.

To be sure we must hammer away at the fundamentals. But to do so we must dangle before their eyes the cream-puffs and the ice cream and cake in order to coax them to eat the meat. If later, on occasion, it turns out that all that they recall is the "frill" let us attribute *some* of it to the cussedness of the human imagination that just won't act otherwise, and to the circumstances of modern existence, and be not too quick to bring out the branding iron of inefficiency for the teacher.

A short time ago, out of curiosity, I conducted a very hasty survey of six classes. Circumstances would not allow me a more extensive examination. The results were interesting. This short survey of six classes can be taken, I think, as a fair cross-section of the sentiment. The boys were asked to write down the three subjects that they considered the most interesting and the most instructive. Here is what was given:

In a first year high school class (a combined class) of *53 boys*: 22 gave Religion the first place; 27 put it second; 4 rated it third.

In another class of *29 boys* there were 11 firsts, 1 second, 5 thirds.

A class of *20 boys*: 6 firsts, 3 seconds, 3 thirds.

A class of *24 boys*: 1 first, 9 seconds, 8 thirds.

In second year high school—in a class of *24 boys*: 6 firsts; 4 seconds; 3 thirds.

A class of *25 boys*: 7 firsts, 3 seconds, 3 thirds.

By simple addition it can be seen that in each of these groups, at least one half of each class placed the teaching of Religion within the first three subjects. All were unanimous in stating it is the most important subject that they study.

The figures, it is true, do not put the subject decidedly in first place; neither do they, by any means, make it the ugly duckling of the classroom that the calamity howlers would make it out to be.

To show that Religion holds its own with the other subjects, it may be of interest to note that no one subject eclipsed the

study of the Faith. The record of one of these second year classes can be taken as a norm. In relation to first places, the choices ran thus: Religion, 7; Biology, 7; Civics, 5; Latin, 3; Mathematics, 2; English, 1. When we consider the *natural* attraction that a boy has "for cutting up things" in Biology and the interest engendered by press and radio in "telling how the government is run" to aid Civics, the topic of Religion does not seem to be faring so badly in the estimation of the students.

There are defects in our teaching of Religion. No one can deny that. It is in the hands of men and women, not angels. The cause for some of this must be laid in the lap of the school authorities. Those who are responsible for the system and the schedules in our schools must make up their minds just where Religion fits into the whole. It must be either a primary subject or a secondary subject. It cannot be both. If it be true, as we boast, that the only reason we have religious schools at all is to train our young people to live in the spirit of the Faith, then in practice we must treat the subject in that light. In the eyes of the faculty and to the minds of the pupils it must be made the most prominent; it must be given its proper place. That means that the classroom schedule must revolve around Religion as the center; the subject cannot be used to fill up gaps in the daily routine of subjects taught. We should not be surprised that tired and restless boys and girls will look upon it as a subject that must be "sat through" until the bell rings when they find it stuck in the fifth and sixth periods of the afternoon. The youngsters are not slow to recognize the relative importance that the faculty places on the subjects they are taught. The first period in the morning is the proper place for it. If it be objected that the other subjects would suffer as a consequence of this, I answer "If something must be subordinated it should not be Religion." This argument presupposes that we are sincere when we say the primary reason for our schools is spiritual formation. The subject should be taught every day. Forty-five minutes every day may be too long a period to inflict on any audience. Yet there should be a permanence and a continuity in teaching the subject. A few minutes in the morning devoted to a question and answer quiz does not seem to me to satisfy this necessity.

The most fundamental defect in our present system of teaching

Religion rests in the fallacy that Religion is an easy subject to teach. The idea is entirely too prevalent that any one who knows the Catechism can handle the subject successfully. Under certain circumstances, the lack of pedagogical preparation or innate ability is taken care of by the Holy Ghost. We presume entirely too much, however, on this assumption of "dabitur vobis." Anyone who has had the least experience in teaching this subject to grownups, young or old, will concede the point that the teacher today should be a *specialist*. Knowledge of Theology is essential, but mere knowledge can never supply for lack of teaching ability. The subject of Religion demands a unique, particularly adapted technique. It is as essential to train teachers as *specialists* in this branch of pedagogy as in any other. The vast majority of our Catholic teachers, lay as well as religious, have the *necessary knowledge* of the subject; the number who can *apply* that knowledge to the best advantage are far too few. From my own failures, I am aware of this need of a specialist; the testimony of others confirms it.

Besides a better *method* of teaching, there is required a definite *manner* of teaching this subject. The instruction in Latin, Science, Mathematics etc., is an appeal to the intellect alone. Religion is more than a subject; it is a *life*. The student must be taught not only to know it, but to love it and live it. That calls for a new kind of enthusiasm on the part of the teacher. Because of the circumstances of present-day life, he will not find a "made-to-order disposition to listen" upon the part of his pupils. He must create it and sustain it. The day of "ipse dixit" is dead; the subject must be "sold" to the class in every period.

Our Religion courses are far from perfection. Yet, in spite of the defects, the critics have not as much to carp about as they think. None are so worthy of rebuke for themselves as those who make lurid contrasts between the work done by the Communists and our own Catholic leaders.

If all we had to do was to tell impulsive youngsters that there are no ten commandments, urge them to throw aside whatever they find distasteful, and that when the revolution comes the newsboy's father and the butcher and the baker and the ditch-digger in the street will be running the government, the task would be an easy one. But to build up a character and a

personality of a supernatural kind, step by step, to nourish a spiritual life that cannot be broken down in one wild hour of weakness, to inculcate doctrines the very grasping of which depends upon the Light of Faith, which is bright or dim according to the disposition of the soul of the student, that, indeed, is a work not done in a day, a work that knows no comparison.

Our teachers of Religion may not all be Thomas Aquinases or Catherines of Siena. We are hardly at the point, however, where we should "sell short" the whole 89,000.

WILLIAM J. SMITH.

ON TRAINING CHILDREN FOR LATER LIFE

In the *Cleveland Plain Dealer*, May 16, page 8, there is featured a comparison between American and Chinese home-training. It is claimed that the Chinese child grows up in the same sort of world in which he will live as an adult. "He mingles with all sorts of people and he shares the responsibilities of his family. He has no great expectations of life and nothing great is expected of him." We have no time to waste on this false psychology and philosophy of childhood. We do, however, agree with the main contention that the child should be prepared to face life in its true nature, but we see no reason why we ought to ignore the child's moral nature. All will agree that life sooner or later becomes for most men and women a hardship, a bitter task, a grim battle. But why unduly anticipate this aspect of life so as to rob the child of his very childhood and prematurely initiate him into life's stern realities before he has had a glimpse of life's poetry and romance? Why show him the physical realities and draw a curtain before the moral realities? Why?

Mrs. Buck lays too much stress, we think, on the necessity of being actually inured to hardship and of knowing all the facts of life at the early age of fourteen as in India. Surely she is not in favor of child marriage even in India. Why, then, does she advocate realistic naturalism in a land that abhors much that is taken for granted in Chinese home life? Few writers know the tragic evil of child marriage better than she. Far too wise to advocate knowledge of life as a cure-all and merely for its own sake, she advocates knowledge of reality as a preparation for life. Her very theory implies an early acceptance of the need of self-sacrifice, work, and a sense of responsibility. Her objective is good, but the method, we fear, is ill-advised, not to say dangerous both to the mental and moral growth of the child. After all, the child is not an adult and therefore in its earliest years needs a certain amount of mental make-belief and physical coddling. Her claim that American parents indulge and protect a child until he reaches maturity is true in many cases, and the practice deserves reprobation in so far as it is excessive and in so far as it makes for later helplessness. We doubt whether American youth are so physically helpless as

Pearl Buck thinks. The mere fact that they feel unduly dependent on their parents is not equivalent to being totally helpless. There is, however, a great deal of moral futility, much more than physical helplessness. As material civilization progresses there is a natural tendency for parents to coddle and spoil their children. On the other hand, there is no particular need to cast off one's offspring at the age of fourteen and let them fend for themselves. Only the brutes and the primitives do that. Civilized society sins in the other extreme. The latter is surely more humane. A middle course is indeed desirable. The more complex society becomes, the less can the social philosopher invoke the more hardy practices of primitive life, where offspring approximate the independent but dangerous status of the brute. Hence the novelist's plea for a more realistic approach to life ought to be taken with a grain of salt.

We ought likewise to distinguish between an unnecessarily precocious initiation into the grim realities of life and the sordid and seamy aspects of sex on the one hand and the normal healthy mental growth and gradual initiation into the secrets of life on the other. That the Chinese boy and girl are prematurely initiated can scarcely be doubted. But this fact can be ascribed to a lack of adequate housing facilities and the Chinese custom of living in large quasi-patriarchal family groups. The tenement homes and slums of modern Europe, and especially America, likewise succeed in drowning out of the child's mind its innate love for fairy tales and of romance. But what American social philosopher, except one imbued with the false optimism of Rousseau, would praise the tenement and slum because of a few rugged advantages over the unduly protected home life of the average American? Even if it be true (though we doubt it) that the Chinese parent lays down no precepts, inculcates no creed and inspires no sense of sin into the growing mind of the child—what of it? We likewise have our educational crackpots who try to work miracles by some outworn magic formula and potent catch-phrase. It is just as false to say that the child is naturally good as to maintain that it is wicked by nature. Both are heresies. But why deny the natural inclination to evil? Why give youth a false confidence in his own "innate" virtue, which evidently is an illusion. Why frown upon mental and social illusions on the one hand and cultivate

moral illusions on the other? Why teach a child how to face the physical hardships and realities, only to evade or ignore the stern moral realities! Is the feeling of falling short, the fear of physical failure and physical helplessness more tragic than moral failure and futility? As a matter of cold hard fact it is not the sense of sin that causes illusion but the *ignoring of sin that is the grand delusion of the modern mind*. Mrs. Buck is not consistent with her own principle. In one breath she desires youth to face physical hardship; in the next she wants him to dodge and ignore moral hardship.

Need one be prematurely initiated into the secrets of the crook to appreciate the danger of facing crookedness in politics? Need one be disillusioned at the age of fourteen when he might possibly delay the doubtful advantage until the age of thirty or thirty-five? Is it not far more important to realize that youthful passion is not a mere innocent pastime but a very positive danger, if uncontrolled and undirected? The fact that passion exists in every normal man and woman does not obviate the equally certain fact that it presents grave moral dangers especially to those who conveniently choose to ignore the danger or even hide it under a false principle. The morality of passion depends on its direction and control. How can the youth who has acquired no sense of sin know whether passion's blissful moments are tokens of innocent joy or morally disgusting fruits of folly? Without a sense of sin there can be no sense of obligation to God. And without this there is no sense of duty to one's self or fellowmen.

If the positive and explicit inculcation of a sense of right and wrong is looked upon as an outworn method of moral training, there is no room left in the child's mind and heart for fable and romance of the saner sort, because sin and tragedy will engrave its own grim image on the youthful heart. The child who has doted on harmless fables and visioned a glimpse of true romance can easily outgrow his literal interpretations of fables and will profit even from unattained ideals and expectations, but the youth without a sense of sin and of duty to God will become hardened in his own realistic folly and view his own greed and acquisitive sense as the highest good. Whereas the false idealists of an earlier day have inculcated myth and fable *as a substitute*

for religious and moral training, Pearl Buck would substitute an early acquaintance with realism.

There is a tremendous need of sentiment and romance in all the stages of life, but especially in the adolescent stage. Knowledge of life is indispensable, but, to be really and ultimately helpful to the right balancing of mind and heart, it must be associated with religious and moral, domestic and civic idealism. But, alas, Pearl Buck seems to imagine that an early acquaintance with the hardships and grim realities of life is a far more important factor in home education than idealism and romance. This, we fear, is a dangerous half-truth. But, in spite of all her avowed penchant for realism in the natural sphere and her implicit disavowal of sentiment and romance, her spiritual philosophy of life seems to be little more than a reversion to the outmoded idealism of Rousseau.

In one breath she accuses American parents of illusioning their children with a physical world all too beautiful and ideal. In the next she fears the poor little child will be contaminated by a sense of sin or by the realization of falling short of success in his expectations. How unwise, she says, to throw the child pell mell and without previous preparation into a hard, cold world! But that is exactly what she herself would do in the moral sphere. She would have the child thrown into a world of moral tragedies without a sense of sin. Does the need of physical preparedness obviate the need of moral preparation? If anything retards mental and moral growth it is the *untrue* fairy tale, the *ugly* romance that the modern mind has outgrown the need of a moral sense, that the child needs no precepts, no creed, no sense of sin, that the child is naturally good and will grow up and remain moral without a meticulous or exacting knowledge of the difference between right and wrong. If he falls into an infatuation, because he is unable to rise to the heights of true, noble and clean love, he can pat himself on the back and quote Mrs. Buck's half truth: "Passion is a universal fact, not a sin," without, however, realizing that it entails a most precarious error. If undue coddling and protection in many instances leads either to a life of bluff or to disillusionment and even despair, what shall we say of Pearl Buck's game of "blind man's buff" in the totally strange field of Christian ethics? If parents ought by all means to learn the folly of unduly

shielding their children from the unpleasant physical realities of life *even to maturity* (and it is important not to confuse mental and moral maturity with merely physical maturity or puberty), writers on home education should view life as a whole and therefore inculcate not only physical preparedness but also religious and moral awareness which includes both a sense of virtue and a sense of sin—for these things are *the basic and universal realities* of life, no matter how we attempt to ignore them ourselves or hide them from our children. Idealism and realism need each other all through life. A sense of independence which can fend for itself may never dispense from that other and higher sense of dependence upon God. The need of avoiding physical catastrophe, whether material or mental, no matter how imperative, does not dispense from the need of avoiding a still greater catastrophe—moral incapacity and moral unfitness for life. And let us add that the proper age for initiation into the realism of social and family life is not necessarily the same in America as in China.

N.B. Novelists who believe in the relativity of morals ought to be the very last to inculcate the absoluteness of mere social customs. Their incapacity or unwillingness to distinguish morals from mere customs and conventions bars them from a judicious treatment of the relative and absolute values in life.

ALBERT F. KAISER.

THE AMERICAN EDUCATIONAL LADDER ¹

II. SECONDARY EDUCATION

As the elementary school is the school for childhood, the secondary school is the school for adolescents. Roughly, the period of adolescence is the "teen age." Not forgetting the ever-present fact of individual and group differences (e.g., sex differences) as it applies to growth and development, physical and mental, we can say that adolescence is the period from twelve to twenty. In terms of school years, this means from the seventh grade up to and including the fourteenth, which is the sophomore year of college. It is not to be expected that these eight years will ordinarily be spent in only one institution, as is the custom in the secondary schools of Europe. Many forms of the reorganized secondary school are appearing in this country. These forms will be various, growing out of the demands made by different local needs. Our purpose here is to discuss what we consider the ideal plan for the country in general, recognizing that there will be many deviations from it in different geographical areas. That ideal plan is an elementary school of six years, a high school of six years, followed by the four-year college and the university (Fig. 2, page 595).

The Liberal College is the oldest unit in the American tradition. It began its career with the establishment of Harvard in 1636. During these three hundred years it has been under constant attack from the vocationalists and the anti-intellectualists in general. But with the advancement of technocracy and the great increase in leisure time now available to American youth, it is the liberal college that must preserve our cultural inheritance from the commercially minded of today, and improve it for the generations of tomorrow. It is within the four-year college that a selected group of students will make the transition from adolescence to maturity, from secondary education in the first two years to higher education in the last two, and from this group the university will select for continued training those who are to be our leaders in the intellectual world. Our concern in this section is with the secondary school proper.

¹ Continued from the November issue.

THE SIX-YEAR HIGH SCHOOL

Two words are used today to describe the American high school. It is said to be *cosmopolitan* and *comprehensive*. Un-

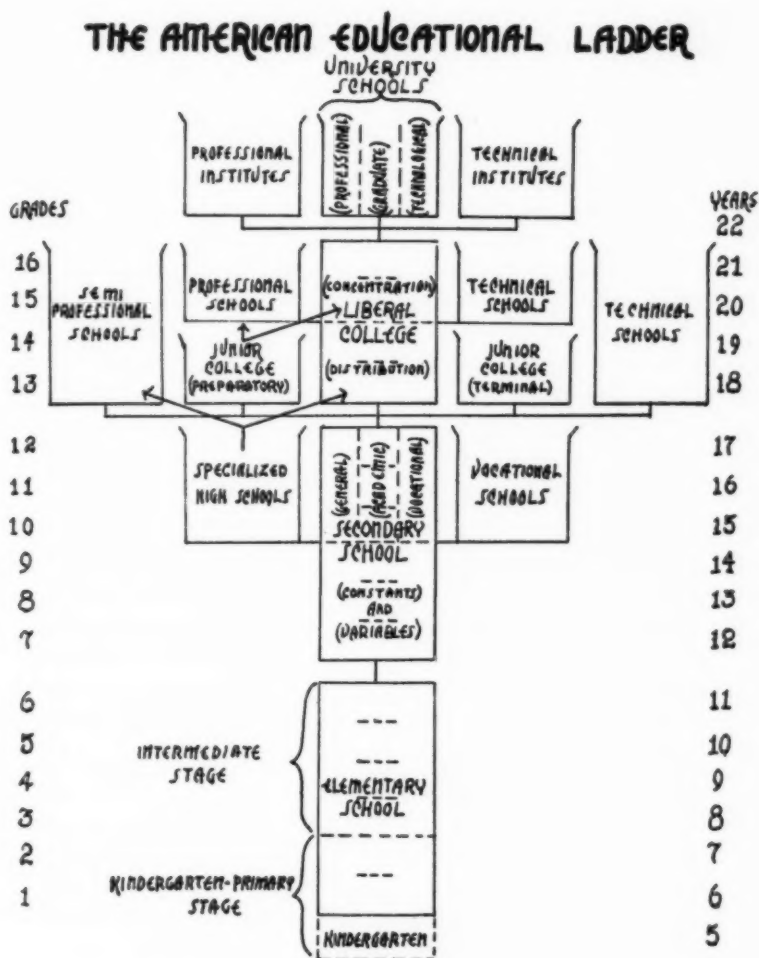


FIG. 2.

happily, it cannot be said that these words are always used with definite meanings, each clearly distinguished from the other. Draper and Roberts, in *Principles of American Secondary Education*, make them synonymous in this statement: "7. The high

school is cosmopolitan or comprehensive, not specialized." (p. 14). The etymology of the word "cosmopolitan" gives us the real meaning of this term. A cosmopolite is a citizen of the world (from the two Greek words, *cosmos*, world, and *polites*, citizen). The cosmopolitan high school is one, therefore, that takes in all the citizens of the little world, the community, it is endeavoring to serve. The term applies to the student population and indicates that it is unselected except for the fact that those entering this school have completed the work of the intermediate grades, thus establishing their right to be treated as normal early adolescents. In this country this means they will not be shunted off to some vocational school but instead will begin the second phase of their general education, that is, secondary education. Homer P. Rainey, director of the American Youth Commission, has recently said (1937): "There are more students enrolled in secondary schools in this country than in all the other countries of the world put together." The explanation of this fact is that not content with mere literacy we are committed to an educational program in which the elements of a liberal education are to be brought to all American youth.

But a school that is to receive all the early adolescents of the community it is endeavoring to serve, if it is to meet the needs of all the pupils, must offer a curriculum that presents choices to this unselected student body. The word "comprehensive," strictly speaking, refers to this curriculum of varied offerings. As commonly used today, however, "comprehensive" refers both to the unselected student body and to the curriculum of varied offerings. We will use it in this all-inclusive sense. Such a curriculum indicates a definite change from the curriculum of the elementary school. The elementary school is the school for all and *for all alike*, though even here, of course, there will be differences of rate in the assimilation of subject matter by pupils of variant abilities. But the subjects of study are the same for all. The comprehensive secondary school, however, although it is the school for all, *cannot* be for all alike, since by this time differences in pupil capacities are so great the curriculum must be planned with these differences in mind. Some years ago the writer was present with a group of educators discussing the junior high school. A professor of secondary education in one of the large eastern universities made the statement that the

significance of this rung on the reorganized ladder could be stated in four words: "provision for individual differences." In our opinion this is a false interpretation of the American philosophy of secondary education. On the contrary, the primary purpose of the first cycle of secondary education (the junior high school, if this term is preferred) is to continue *common integrating education* on the secondary level as the basis for realizing the social outcome, group solidarity.

Nevertheless, as we said above, the fact of individual and group differences must be faced and provided for in the comprehensive high school. We are recommending the six-year high school as the institution of the future. In Bulletin 1935, No. 2, of the Office of Education, Statistics of Public High Schools 1933-34, 1,412 such six-year institutions are listed as "undivided" (pp. 51-2). This does not appear to be a large number, compared with the 23,614 high schools from which reports were received. But, when it is remembered that the policy of conducting the six high school years under one administration is a recent development, the fact that it has already reached such proportions in the public school systems of the country holds much promise for the future. Among the high schools of Indiana accredited by the North Central Association, thirty-one are listed as six-year institutions. This is slightly more than 25 per cent of the total number, 122, holding membership in the Association. There seems little doubt that the six-year high school will continue to spread, the complement of a six-year elementary school.

THE FIRST CYCLE OF SECONDARY EDUCATION

In those institutions in which this six-year organization is effected, the curriculum will ordinarily be organized in two cycles. The cycle concept as applied to grade organization means grouping two or more years as a unit. The idea may be presented graphically by concentric circles. The center cycle, the elementary school, is the foundation of all later education. Each succeeding cycle is built upon the work of the preceding cycle, but goes beyond it adding material to that already covered. With the completion of the collegiate cycle the student, having completed his general education, goes out into life or enters the specialized schools of the university, professional, technological

or graduate. The first cycle of secondary education takes care of the first three years of this period, grades 7 to 9 inclusive; the second cycle, of the last three years, grades 10 to 12 inclusive. The curriculum of the first cycle of secondary education stressing common integrating education is of the "constants and variables" type. The constants, i. e., subjects carried by all students, English, Social Studies, Physical Education (and in the Catholic school, Religion), etc., will be the integrating factor; the variables, not carried by all students, Foreign Language, Algebra, etc., are the factor making provision for individual and group differences. Mathematics is a qualified constant in so far as all students will carry it, but it is a variable in the sense that different groups of students take mathematics of different types, e. g., commercial arithmetic, unified mathematics, or algebra. Why the variable subject, Foreign Language, is so slow in making its way down into the seventh grade for the brighter students is difficult to explain. In Europe pupils begin foreign language study seldom later than their tenth year after three or four years of elementary schooling. Surely carefully selected American pupils can begin it with profit when they are twelve. The writer remembers the dreary experience of his seventh and eighth grade years in the 'nineties filled up by "reviews," etc., with only one pleasurable thrill, the introduction of Algebra in the eighth grade. No doubt, not all of the pupils in that eighth grade were ready for algebra, but certainly some of them were. This is the type of differentiation that should be made during these years. The Boston Public Latin School for years has been a six-year school beginning Latin in the seventh grade.

THE SECOND CYCLE OF SECONDARY EDUCATION

The first cycle of secondary education will commonly come to a close with the completion of the period of compulsory education. Thirty-one states now have compulsory education laws requiring attendance up to the age of sixteen. Those pupils who drop out as soon as the law allows them are, for the most part, the retarded type. This means that many of them will be sixteen with the completion of the ninth grade. In those states where the period of compulsory education has been extended to eighteen, there must be introduced for the manually minded a period of vocational education. With entrance into the second cycle of

secondary education, the principle of selection becomes operative. It will not be rigid selection, however, since many students lacking what is commonly called the academic mind will continue on into this second cycle of secondary education. This necessitates that differentiated programs of study be offered for students of variant interests and abilities. Those students who, during the first cycle, carried successfully such variables as foreign languages and mathematics beyond arithmetic, will generally follow an Academic Program distinctly college preparatory. This program will be heavy in foreign languages, mathematics and laboratory sciences. For the non-academic stype of student a General Program will offer English and the Social Studies as the solids, supplemented by household arts for girls and practical arts for boys. A third Program will commonly be found in the comprehensive high school distinctly vocational in character. In the larger cities this program will offer training in commerical subjects with emphasis on typewriting and stenography as essential skills for securing employment in the business world. In rural communities the vocational program will offer training in the sciences and arts related to agriculture. Such are the offerings of the typical American comprehensive high school today. These three types of programs, Academic, General and Vocational (see Fig. 2, p. 595), will have a common core, made up of English and Physical Education and in the Catholic high school, Religion), with Social Studies. All other subjects, for the most part, will be found only in one of the three programs. Where the curriculum core forms the greater part of student programs in the last three years, the curriculum is often considered to be of the constants and variables type, rather than one offering separate programs. The Academic Program will lead on to college; the Vocational Program will offer specific training leading to employment immediately after high school; while the General Program, less severe in its demands on student ability and application, will be offered to that large nondescript group of high school students who must be kept out of the labor market and off the streets until they are about eighteen years of age. For them, being "graduated from high school" carries a certain social distinction in the local community signifying that they have completed their general education as far as the ministrations of the school are concerned.

So many possible choices emphasize the point that a carefully conducted guidance program must be part of the educational program of the adequately administered comprehensive high school.

TRAINING VERSUS EDUCATION

Such is the picture presented by the comprehensive high school (within both the public and the Catholic school systems), the dominant type of educational institution in the American scene today. How effective is it in realizing the three distinct purposes which the three programs, commonly found within it, aim to accomplish? If there is any truth in the judgment expressed in the Bulletin of the Carnegie Foundation for the Advancement of Teaching, by William S. Learned, "The Quality of the Educational Processes in the United States and Europe," we must admit that up to the present at least the product of the American high school, when compared on any academic standard with the product of the secondary schools of Europe, is a sorry second. Must this necessarily be the case as long as we retain our single system, congregating all types of students in the same institution? There is a growing sentiment among educators throughout the country (though not among those actively engaged in high school administration) that this is the unwelcome fact which we must face, if there is to be any improvement of American secondary education. Among those who hold this view is one who is perhaps the severest critics of the American system, Albert Jay Nock of Columbia University. He speaks contemptuously of the American theory of education as "equalitarian" and "pseudo-democratic," resting as it does upon a false foundation in its failure to distinguish between instrumental knowledge and formative knowledge, which is the basis for the distinction between *training* and *education*. Instrumental knowledge has its place in a training school preparing for some specific occupation, while formative knowledge is the material through which an educational institution produces the disciplined mind. On this distinction not all persons are educable. In fact, Nock claims comparatively few persons are educable in any true meaning of the term. "The vast majority of mankind have neither the force of intellect to apprehend the process of education, nor the force of character to make

an educational discipline prevail in their lives." (Nock, *The Theory of Education in the United States*; 1932; p. 55.)

GRESHAM'S LAW IN EDUCATION

Some high school administrators accept this distinction between training and education and point to their Vocational and Academic programs as separate provisions for each; both going on in the same institution. The General Program is a combination of both in so far as those students following this program are capable of either. For Nock this creates an impossible situation.

"One is . . . reminded of the formula known in economics as Gresham's law, that 'bad money drives out good'; the two cannot exist in circulation side by side, and it is always the good money that is forced out. I do not mean to imply that the work of the training-school is bad money; on the contrary, I have taken pains to express my great respect for it, my appreciation of the need of it, and my wish that it could be extended. I mean only that it is in all respects so different from the work of an educational institution that the attempt to compass both under the same general direction is bound to be ineffectual, and that the mere force of volume would always tend to drive the latter out." (Nock, *ibid.*, pp. 140-141.)

What is to be thought of this argument? The first thing to be said in reply to it is that the argument is only an analogy. Gresham's law may be inexorable in the field of economics, but to claim that there is a similar law in the field of education calls for proof. It is as illogical to transfer theories from one field to another as it is to transfer authorities. If the inferior product of the American secondary school is advanced as sufficient evidence, we reply that even granting the fact (which many Americans will not grant), there are, no doubt, many factors contributing to that inferiority, chief among which is our failure thus far to work out a technique of administration whereby in the same institution general education in the academic field may be carried on side by side with special training for specific life callings. American educators are now conscious of the stupendous task which the American theory of democratic education, that is, equal opportunity for all limited only by capacity and industry, has set for itself. The single system with all the children of all the people in the same institu-

tion does promote social solidarity. This is a great boon. At the same time it creates grave problems. But who will say that these problems are unsolvable? On all levels of the ladder attempts are now being made through various forms of ability grouping to make provisions for individuals and for groups to progress at their own rate, in the direction their talents lead them. This problem is undoubtedly one of the major problems confronting American education today. Study of this problem and experimentation working towards its solution will continue to be carried on, but this continuance must be in the only type of institution where it is possible; that is, in an institution accepting all the children of all the people. Every child is entitled to pursue a curriculum from which he can derive profit. Whether that curriculum be continued, as general education or special training, is a matter that must be decided for each individual case.

THE SPECIALIZED HIGH SCHOOL

While this study of the problem of the comprehensive institution, whether on the secondary or collegiate level, is being carried on, there is another type of secondary school, the extension and development of which merits particular attention, namely, the specialized high school. We mean by this the high school that has chosen for itself one definite aim; that has a student body striving to realize that aim in their own growth and development; that has a teaching and administrative staff which sees this aim clearly, is specially trained to achieve it, and plans and conducts a curriculum that gives some promise that the achievement of the aim will be the outcome of students and staff working harmoniously together. When this type of institution is mentioned we commonly think of the commercial high schools found more commonly in the larger cities of the Atlantic seaboard. But this is not the only example of the specialized high school. In Boston, for example, the oldest secondary school in the country, which celebrated its three-hundredth anniversary in 1936, the Boston Public Latin School, still carries on the classical curriculum preparing 2,500 boys for college. Yet just across the street is another large institution, administering another curriculum for 2,500 boys just as specific in purpose as the Public Latin School. This other high school is the Commercial High School. Here is realism rather than senti-

mentality. Here there is no falling back on some vague theory of democracy, so often the justification of the comprehensive high school. Again in Cincinnati, the Walnut Hills High School is a unit in the public school system which is a response to the demands of parents who wish their children prepared for the eastern colleges. To enter this institution pupils must pass a severe scholastic test, but when they are entered they know where they are going; the course of study is definitely planned to carry them there and they have a well-trained staff of teachers to act as their guides along the road. Again, this is realism, not sentimentality. In Fig. 2, p. 595, *The American Educational Ladder*, we have presented the six-year high school in the center as one unit of the main ladder, but we have also presented specialized high schools and vocational schools as step-ladders on the level of the second cycle. Vocational schools are technical high schools for either boys or girls or both, found in some of our larger cities, offering several programs, all distinctly vocational in character. The arrow pointing to the right from the specialized high schools indicates the type that is distinctly college preparatory. Most of the private secondary schools throughout the country charging high tuition are of this type.

THE SIX-YEAR HIGH SCHOOL IN THE CATHOLIC SYSTEM

We have been describing the six-year elementary school and the six-year high school of the American system as the goal to be striven for. To what extent is such a plan practical in the American Catholic system? There is no problem relative to the elementary school. All admit that its work can be finished with the completion of the sixth grade. But the Catholic system in its foundation schools is a parochial system and it will remain such. Its future development must mean the extension of the parochial school to a nine-year school, with the last three years organized as the first cycle of secondary education. When this is accomplished in any city, the Catholic Central High School can confine itself to grades ten, eleven and twelve, offering the three programs we have described above. Pupils then, on completing the nine-year parochial school, will enter the second cycle in the Central high school or transfer to a vocational school, commonly a public school since there is no possibility of the Catholic system entering on a program of separate Voca-

tional schools. Those pupils who do transfer to public vocational schools will at least have had one more year of schooling under Catholic auspices than they are now receiving in the traditional eight-year school, and the last three years of this experience will have been definitely organized on a secondary basis. The Catholic Central High School in many instances will be a six-year school, the first cycle serving the immediate neighborhood, with the second cycle fed by pupils entering from distant nine-year parochial schools. In addition there will be many private six-year high schools conducted by religious communities, separate schools for boys and girls, but if their contribution is to be what it ought to be, the selection which determines their student bodies should be based on an aristocracy of student talent, not on the ability of parents to pay high tuition fees.

The N. C. W. C. Directory of High Schools and Academies, 1936, states that there are fifty-six Catholic high schools organized on the six-year plan, grades seven to twelve inclusive. This, we feel, is the next step forward in the organization of our Catholic system. There is just one serious obstacle preventing its realization, namely, properly prepared teachers and administrators who will make the old seventh and eighth grades and the added ninth grade truly secondary in character. These teachers must be trained as secondary school teachers, which means a college degree as a minimum, with collegiate training in their teaching fields. Until we have such teachers available, and administrators with still more advanced training, it is worse than useless to attempt the reorganization.

THE JUNIOR COLLEGE MOVEMENT

The final phase of secondary education that merits brief treatment is the junior college movement. This means the addition of two more years of schooling beyond the present high school. Beginning a generation ago, this development progressed slowly at first, but during the last decade has made rapid strides so that now it is estimated there are at least five hundred private and public junior colleges distributed throughout all but five of the forty-eight states. In the beginning most of the junior colleges were private institutions limiting themselves to duplicating the work of the first two years of the four-year liberal college. During the past decade, however, it is the public junior colleges'

part of city school systems that have grown with great rapidity so that in 1930, although they were only 38 per cent of the total number established, they accounted for 56 per cent of the 70,000 students enrolled.

In organization the dominant type is the two-year institution. Eells, in *The Junior College*, 1931 (p. 666), lists nine institutions organized as four-year institutions including the two top years of high school, seven of which are public institutions and two private. For the most part, these are units in a 6-4-4 plan, though two in Texas have a five-year elementary school as the first unit.

TERMINAL AND PREPARATORY PROGRAMS

The educational programs of the junior college are of two varieties, those that are terminal and those that are preparatory to still further education. Each of these types of programs are also of two varieties. For the most part, the terminal programs are vocational in response to some local need. The most striking illustration of this type of program is that of the junior college in Rochester, Minnesota. In this medical center is located the Mayo Clinic surrounded by hospitals. A need was felt for young women trained to act as medical secretaries. In 1928 the Junior College introduced a two-year program giving training combining secretarial work with academic work basic to this field, zoology, psychology, and German, with stress on the meaning of medical terminology and medical dictation. Pathological indexing and manuscript writing are included in the Office Practice Course. The other type of terminal program simply continues general education two years beyond the high school for the student not planning to go on for the Bachelor degree in college or university.

The preparatory programs are also of two varieties, those offering the same subjects as the first two years of the liberal college preparing students to enter the college as juniors so that they can complete the work for the bachelor degree in two more years. The other variety of preparatory program offers subjects making it possible for students to enter professional schools, notably Law Schools and Medical Schools and lately Schools of Nursing that have adopted a four- or five-year program leading to the degree Bachelor of Science in Nursing.

There is no doubt that the junior college, particularly in the

public systems of the larger cities, is the institution that will undergo the greatest development in American education during the next generation. In fact, President Hutchins, in *The Higher Learning in America*, predicts that: "The public junior college will become the characteristic educational institution of the United States, just as the public high school has been up to now" (p. 16). This will mean education that is tax-supported and free for American youth up to the twentieth year of age. But does this mean that the four-year liberal college is doomed to disappear, the first two years taken over by the junior college and the last two years by the university? Prophets of the school of vocationalism and anti-intellectualism with some others have been predicting this for some time. They forget in making these predictions that the school is one of the three great conservative social institutions, of which the other two are the Church and the Law (Government). They further forget that, although the reorganization movement was advocated fifty years ago and has now been in progress for a generation, of the 23,614 high schools reporting to the U. S. Office of Education in 1934, 71.4 per cent were of the traditional four-year type, leaving only 28.6 per cent as reorganized. Nevertheless, this indicates a steady progress in this direction from 1922, when only 11.1 per cent were reported as reorganized. We may well anticipate that the junior college reorganization will continue at an accelerated pace, particularly in the city public systems. Undoubtedly many of the weaker four-year colleges will become junior colleges, discontinuing their two last years but continuing with academy departments to conduct an institution of eight, six or four years in length. The new accrediting procedure of the North Central Association of Colleges and Secondary Schools now permits such institutions to be accredited a junior college. Here is an opportunity for many units in the present Catholic system. The last two college years impose the heaviest financial burden upon the traditional four-year college in salaries for highly trained instructors, extensive libraries and expensive laboratories. At the same time they are the source of least income because of the small number of students compared with the first two years. Conducting an eight- or six-year secondary school organized in two cycles of four or three years each would be a return to the traditional system of Europe, which many of the teaching orders

are familiar with. We may look forward hopefully to this development in the Catholic system. (See Burns, *Catholic Education*, 1917, pp. 136-41.)

But the junior college development is no threat to the strong four-year colleges. Babbitt, in *Literature and the American College*, quotes Paulsen, the well known German educator as envious of the American college, forming as it does the transition from secondary education to university education. The American scene with its emphasis on making a living rather than enriching a life, with its cult of vocationalism, never needed the influence of the liberal college as it does today. It must serve as the training ground for the leadership that is to solve the many problems with which the new era we are now entering is confronting us. Dean McConn of Lehigh University sees the junior college movement

"as the thing which will eventually give the four-year colleges both the opportunity and the necessary stimulus to confine themselves to their own proper work . . . (to) differentiate themselves from the competing junior colleges by offering *superior training to the superior few*." ("College or Kindergarten;" in the *New Republic*, p. 1274, 1928.)

We will next consider this unit of the Educational Ladder under the title Higher Education.

W. F. CUNNINGHAM, C.S.C.

Editor's Note: This article will be continued next month with Section III. Higher Education.

EDUCATIONAL NOTES

CATHOLIC EDUCATIONAL MEETINGS

Meeting of N. C. E. A. Dept. of Superintendents

Approximately 60 Catholic educators attended the twentieth semi-annual meeting of the National Catholic Educational Association's Department of Superintendents at the Catholic University of America on November 11 and 12.

The two-day sessions opened with an address by the Rev. Harold E. Keller, President, and an address of welcome by the Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the Catholic University. At that session, Dr. Homer Rainey spoke on "The Future of Secondary Education." The address was followed by discussion.

In the afternoon of the first day a special meeting was held at the Raleigh Hotel and dealt with "The Schools and Crime." Matthew Maguire, Special Assistant to the Attorney General of the United States, gave an address on "As Seen by the Law," and L. B. Nichols, Administrative Assistant of the Federal Bureau of Investigation, spoke on "In the Eyes of the Enforcement Officer."

The next day, Bernard J. Kohlbrenner, of the School of Education, St. Louis University, spoke on "Suggestions for the Improvement of Courses of Study." This was also followed by discussion. The Rev. Dr. George Johnson, Secretary General of the N. C. E. A. and Director of the Department of Education, National Catholic Welfare Conference, delivered a paper on "The Education of Youth, a National Concern."

Association of Catholic Colleges of Michigan

The third meeting of the Association of Catholic Colleges of Michigan was held on October 23, 1937, at St. Joseph's College, Adrian, Mich.

Delegates from the ten member colleges participated in a day-long session in which problems of Catholic College education were discussed.

The morning session, which was of a general and business nature, had Dr. George Speri Sperti, Director Institutum Divi

Thomae, Cincinnati, Ohio, for its keynote speaker. Dr. Sperti discussed the need for greater productivity on the part of teachers in Catholic colleges. He cited results of research studies which seemed to indicate a need for greater participation of educators in research in fields of science, teaching, and higher education in general. Such participation by the instructional and research staff in experimentation would tend to advance human learning as well as the professional standing of the institutional staffs.

The afternoon meeting consisted of five sectional meetings and a final conference for the purpose of summarizing the results of the sectional groups.

Each section used the same general topic of the subject matter content used in the teaching of a particular subject in a college. For example, in English, Sister M. Celestine, S.S.J., Ph.D., Nazareth College, read a paper on "Content in the Teaching of English in the Catholic College."

In Education, a similar paper was presented by Sister Florence Louise, Ph.D., of Marygrove College, Detroit, Mich.

The next annual meeting of this Association which has as its aim "to provide an effective basis for the interchange of ideas among those engaged in higher educational work in the several institutions of learning operated by the Catholic churches in Michigan" and "to attain mutual benefits growing out of closer communication, stronger cooperation and interchange of ideas," will be held at St. Mary's College, Orchard Lake, in the fall of 1938.

Educational Conference of the Sisters of Loretto

The Fifth Annual Educational Conference of the Sisters of Loretto was held at Loretto Heights College, Loretto, Colo., on Friday and Saturday, November 26 and 27. Sisters from Arizona, Colorado, Illinois, Kentucky, Missouri, New Mexico and Texas were present at the sessions.

The Conference this year at Loretto Heights College was the second of a cycle of three conferences which began last year when the first meeting was held at Webster College, Webster Groves, Mo. The third and concluding meeting of the cycle will be the 1938 Conference to be held in El Paso, Tex.

The officers of the November 26 and 27 meeting were: Doctor

G. F. Donovan, President of Webster College, Chairman of the general sessions and the Administrative Officers Division; Sister M. Georgetta, Principal, St. Mary's High School, Colorado Springs, Colo., General Secretary; Sister M. Eulalia, St. Mary's School, Colorado Springs, Colo., Reporting Secretary; Mother Ann Francis, President of Loretto Heights College, Chairman of the College Division; Sister Marie Lourde, Pancratia Hall, Loretto, Colo., Chairman of the High School Division; Sister M. Elvadine, St. Joseph's School, Fort Collins, Colo., Chairman of the Upper Grades Division; Sister M. Terence, St. Philomena's School, Denver, Colo., Chairman of the Intermediate Grades Division; and Sister M. Ancilla, St. Mary's Academy Grade School, Denver, Colo., Chairman of the Primary Grades Division.

Special guests at the Conference were Mother M. Francesca, who is in charge of the colleges and secondary schools of the Sisters of Loretto, and Mother M. Urban, who is in charge of the grade schools of the Society. These visitors also represented the Loretto Junior College, Loretto, Ky.

Approximately two hundred Loretto Sisters were present from thirty-eight Loretto Schools, including three colleges, fifteen high schools and twenty grade schools.

Regional Meeting of Catholic Library Association

A regional meeting of the Catholic Library Association was held at Mount St. Scholastica College, Atchison, Kans., November 20, with Sister Florence Feeney, O.S.B., college librarian, as chairman of the meeting. Members of the association from Nebraska, Oklahoma, Colorado, Kansas and nearby Missouri were present.

The Rev. Colman Farrell, O.S.B., President of the Association, was the principal speaker at the general session. The subject of his address was "A Survey of Recent Activities of the Catholic Library Association." Abbot Veth, who recently returned from Rome, was guest speaker. His topic was "European Libraries."

Other speakers at the morning session were Sister Pancratia, of Loretto Heights College, Loretto, Colo., and Sister Ancilla, of Holy Name High School, Cleveland. The topics of their talks were "A Survey by Sodalists of Loretto Heights College to Determine Catholic Authors Represented in the Denver Public Library" and "Can We Get Religious Books Read?"

Round-table discussions took up the remainder of the day, after luncheon. Sister Mary Mark, of the Saint Mary College, Leavenworth, Kans., conducted the College Division; Miss Felicia Finnegan, of St. Teresa's College, Kansas City, Mo., was chairman of the High School Division; and Sister Mary Vincent, of St. Elizabeth's Mercy Hospital, Hutchinson, Kans., supervised the Hospital Section.

Convention of National Catholic Alumni Association

The National Catholic Alumni Federation held its eighth biennial convention in Boston, October 28 and 29, with 600 delegates representing thousands of Catholic and secular college graduates.

Frederick A. McDermott, General Chairman, read a cable message from Vatican City to His Eminence William Cardinal O'Connell, Archbishop of Boston, bringing greetings from the Holy Father. The message, signed by His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, was as follows:

"August Pontiff, gratified by filial homage, imparts paternal Apostolic Blessing to delegates and members of National Catholic Alumni Federation."

Cardinal O'Connell, against the advice of his physician who recommends no night engagements, braved inclement weather and paid a surprise visit to the convention. Greeting the group, His Eminence said:

"I am tremendously interested in this forward movement. I welcome you one and all. You will be formally welcomed by the State and City authorities, but I wish first and foremost to extend the welcome from the Church. I can hardly express how deeply is my heart interest in the work of this National Catholic Alumni Association.

"We need you for an eternal reason. The Church needs you. The work of God needs you. The Church of Christ means not only the Bishops and priests, but the faithful.

"There is a crying need in the world today for educated men. You men have a tremendous responsibility. The need for educated leaders is obvious. There are so many strange theories rampant. So many strange ideas in the management of civic affairs. Unfortunately we find in the great masses, people who do not see through these false theories. Simple, unlettered people listen to men who overwhelm them with promises which they cannot put into effect.

"We need the education of the heart as well as the mind. We need not only to know history but to know and recognize the pitfalls and avoid them. We all know that men are swayed by vanity, by ambition, by power, by popularity to the nullification of all Christian principles. The great masses are bewildered, they have been promised a paradise on earth. The people listen while they pretend to lead but not in the right direction. These persons use personal magnetism and do not use reason.

"You have a great responsibility. You have the power to know the truth. You know you cannot promise things that cannot be fulfilled unless you are dishonest. You must profit by your education to aid the Church and the States.

"The United States needs you as never before. The United States needs the influence of well educated men who know the right and who do the right."

National Catholic Rural Life Conference

The Rev. Luigi Ligutti, of Granger, Ia., was elected President, and the conclusion was reached that "the future of the Church and Mission in this country" is "inseparably bound up with the agrarian question" as the National Catholic Rural Life Conference closed its annual session in Richmond, Va., Nov. 13.

The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, was again elected Honorary President.

In setting forth a "Catholic Agrarian Program," the Conference declared that unless the agrarian problem "finds an adequate and immediate solution, the depopulation of our rural parishes will continue, with the two-fold effect of draining the life-blood from the Church in the United States and of hastening the disruption of our national existence."

The following proposals were made for a future agrarian program:

Abolition of land incorporation; rescue of family farms from commercialization; the operation of farms as family units and the fee-simple family basis ownership of land; application of scientific technique to farm operation; investment of money by individuals in long-term loans to farmers; the Christian Cooperative; abolition of rural proletarianism; the development of rural social leadership; development of program of rural church expansion; provision of responsible distributed ownership of land to negroes as well as other racial groups, and the promotion of rural charity.

In his election as President, Father Ligutti succeeds the Rev. William T. Mulloy, of Grafton, Ark., who has just completed two one-year terms.

Other officers elected are: The Rev. Felix N. Pitt, of Louisville, Ky., First Vice-President; Frank Bruce, of Milwaukee, Second Vice-President; the Rev. Thomas W. Green, of Caldwell, Kans., Third Vice-President; the Rev. Joseph H. Ostdiek, of Omaha, Nebr., Recording Secretary; the Rev. L. N. Zirbes, of North Lake, Wis., Treasurer; the Rev. Joseph A. Byrnes, of St. Paul, Minn., Executive Secretary.

The new members of the Board of Directors are: The Rev. George A. Estergaard, of Big Stone City, S. Dak.; the Rev. Christopher Murray, of Nashville, Tenn.; the Rev. George Nell, of Effingham, Ill.; the Rev. Raymond Marchino, of Indianapolis; the Rev. Ferdinand Moch, of Crete, Nebr.; Miss Pauline M. Reynolds, of Fargo, N. Dak., and John B. Tracy, of Milwaukee.

In the course of the convention, the Most Rev. Aloisius J. Muench, Bishop of Fargo, delivered an address on "Religion and Rural Welfare." The Bishop offered a six-point program as follows:

1. Social justice is not just an urban or industrial need. Its principles need to be applied also to agriculture and rural mal-adjustments.
2. European countries must be studied for tenancy evils.
3. Safeguard the farmers' interests in the sale of property so that the acquisition of private property is possible.
4. Social justice will not remain a nebulous thing if cooperatives are established.
5. The principles of social justice, effective tenancy legislation, etc., must have their first point in the farm home. The farmstead as a homestead must be cherished as the priceless social institute in the land.
6. The farmer hungers for culture and religion and although much has been done to give him these, enthusiasm must not wane; it must grow.

ARCHBISHOP MITTY COMMENDS U. S. TEACHING NUNS

The generous labors of the teaching Sisters in Catholic schools throughout the United States were lauded by the Most Rev. John

J. Mitty, Archbishop of San Francisco, speaking at the Solemn Mass which inaugurated the observance of the fiftieth anniversary of the establishment of the Religious of the Sacred Heart in San Francisco.

Expressing his deep gratitude for the half-century of zealous work done in the Archdiocese by the Religious of the Sacred Heart, Archbishop Mitty said:

"These fifty years of service have gone side by side with fifty years of deterioration in the supernatural life in America. A half-century ago there was a great deal of religious training in the home. Even among non-Catholics there was belief in a definite religious creed, and definite religious standards of morality. Our public school system had not taken on its present atheistic point of view, its deliberate ignoring of God. The last five decades have witnessed a definite change in the religious and spiritual life of our nation. Dogmatic belief and moral standards have changed tremendously. Faith and moral virtues are passing away from public and private life. The people are wandering, looking for religious truth and for moral standards, seeking a Leader.

"The Mission of Christ to teach is carried on in the Catholic school through the religious communities who have dedicated their lives to this purpose. If our Catholic school system in the United States is something of which we can boast, it is due in an overwhelmingly major part to the generous labor of the teaching Sisters. It is to the credit of our Catholic parents that they sense the need of placing their boys and girls where they will be formed to the likeness of Christ, and be given a grasp on the things of the spirit."

BROTHER J. A. WALDRON, NOTED EDUCATOR, DIES

Funeral services for Brother John A. Waldron, S.M., former Inspector and Treasurer of the St. Louis Province of the Society of Mary, were held November 11, from the chapel of Maryhurst Normal, Kirkwood, Mo.

The solemn Mass of requiem was celebrated by the Very Rev. Sylvester P. Juergens, S.M., Provincial Superior of the St. Louis Province of the Society of Mary. The deacon of the Mass was the Very Rev. Lawrence Yeske, S.M., Director of the Cathedral Latin High School, Cleveland, and the sub-deacon was the Rev. Walter C. Tredtin, S.M., President of the University of Dayton.

Brother Waldron was Provincial Inspector of the St. Louis Province from 1908 to 1924 and one of the members of the board

that built Kendrick Major Seminary in Webster Groves, Mo. He was one of the founders of the National Catholic Educational Association and was on its executive board until 1935. He was 78 years old.

He was prominent in the building of several Catholic institutions, especially of the Society of Mary near St. Louis. Chaminade College, Villa St. Joseph, Ferguson, Clayton and Maryhurst Normal were built in the time of his Inspectorship. Central Catholic High School, San Antonio, Tex., was built under his guidance.

Brother Waldron was the first Inspector of the new St. Louis Province of the Society of Mary, and served as its Treasurer from 1911-1924.

DEATH OF MSGR. KANE, FORMER SCHOOL SUPERINTENDENT

The Rt. Rev. Msgr. William A. Kane, former school superintendent of the Diocese of Cleveland, who died November 10, was buried in Youngstown, Ohio, November 15.

The Rt. Rev. Msgr. William A. Kane, LL.D., son of the late John and Mary Kane, who came from Ireland when both were young, was born in Youngstown, August 4, 1874. He attended parochial school there and later studied at Holy Ghost College, Pittsburgh, and St. Charles College, Ellicott City, Md. He made his theological course at St. Mary's Seminary, Cleveland. He was ordained to the priesthood at St. John's Cathedral, June 1, 1901, by the Rt. Rev. Ignatius F. Horstmann, third Bishop of Cleveland.

His first appointment was as assistant at Holy Name Parish, Cleveland. He was there from June 30, 1901, to September 15, 1913.

Wider range was given to his scholastic abilities in 1913. That year the Rt. Rev. John P. Farrelly, fourth bishop of Cleveland, appointed Father Kane Diocesan Superintendent of Schools. He spent a year at the Catholic University at Washington in preparation for his new duties. Later Duquesne University conferred on him the honorary degree of Doctor of Laws.

Eight years were spent in the services of the diocesan schools; years that yielded rich fruits in scholastic progress. Each teacher found in him a friend and helper. When multiplied duties as a

pastor dictated his resignation, keen regret was felt in the entire system.

In the post-war period of expansion, the priests of the diocese had often to assume double responsibilities. Doctor Kane was among them. To his duties of school superintendent were added those of pastor of St. Paul's Parish, Euclid, July 31, 1919.

Doctor Kane remained at St. Paul's until January 15, 1923. He then received his appointment as pastor of St. Patrick's Parish, Youngstown, in succession to the Rev. Edward A. Mooney, S.T.D., who had gone to Rome as spiritual director to the American College. Doctor Mooney is now the Archbishop of Detroit.

His years as a pastor in his native city were crowded with many activities. The magnificent St. Patrick's Church is a tribute to his pastoral zeal. Its architecture is a pleasing blend of Roman-Gothic design. It would be an outstanding edifice in any community.

During his pastorate Monsignor Kane greatly enlarged the school plant, adding six class rooms and a large, well equipped gymnasium. There are 19 teachers in the school and the total enrollment is 814.

The Sisters' convent was also modernized and enlarged so that it now has accommodations for 20 Sisters. The rectory was also completely renovated and greatly increased in size under his direction.

NEW IMPRESSION OF THE CHRISTIAN ERA

The Catholic Education Press of Washington, D. C., announces a new impression of the first volume of the Christian Era, the popular history text by Dr. N. A. Weber of the Catholic University of America. The first volume has run through eight editions, the latest of which is reproduced in the new impression. The handy volume presents an interesting and reliable narrative of Christian civilization to the year 1517; it includes several useful maps and numerous attractive illustrations.

PEACE GROUPS HOLD COLLEGE PROGRAMS ON ARMISTICE DAY

Peace programs on Armistice Day were held in institutions of higher learning throughout the country by College Peace Clubs

affiliated with the Student Peace Federations of the Catholic Association for International Peace.

Thirteen Student Peace Federations have been organized in cooperation with the C.A.I.P. in all sections of the country. Their purpose is to coordinate, under the direction of a regional faculty adviser, the peace societies in Catholic universities and colleges and Newman Clubs, and to extend education and action relating to world peace.

Celebrations for world peace in the light of Catholic principles were held by these College Peace Clubs on the Feast of Christ the King. Masses for peace were said and sermons on the subject delivered.

Writing to the editor of *The Christian Front*, President Roosevelt commended the leadership of Catholics in inviting college students to pray for peace, and said:

"Any movement which has for its purpose the search for peace should enlist the support of all thoughtful citizens and is most highly to be commended. And only by seeking and following the guidance of the All Highest may we hope to obtain peace among the nations and to receive into our hearts and souls the peace that passeth understanding."

The following 53 universities and colleges are members of the Student Peace Federations: Albertus Magnus College, New Haven, Conn.; Carroll College, Helena, Mont.; Clarke College, Dubuque; Creighton University, Omaha; University of Dayton, Dayton, Ohio; Dunbarton College, Washington, D. C.; D'Youville College, Buffalo; Fontbonne College, St. Louis; Fordham College, New York; Georgetown University, Washington, D. C.; Immaculata Junior College, Washington, D. C.; Immaculata College, Immaculata, Pa.; Loretto Heights College, Loretto, Colo.; Marygrove College, Detroit; Marymount College, Salina, Kans.; Maryville College of the Sacred Heart, St. Louis; Marywood College, Scranton, Pa.; Misericordia College, Dallas, Pa.; Mount Mary College, Milwaukee; Mt. St. Joseph-on-the-Ohio College, Mt. St. Joseph, Ohio; Mt. St. Mary's College, Hooksett, N. H.; Mt. St. Scholastica College, Atchison, Kans.; Mundelein College, Chicago; Nazareth College, Nazareth, Mich.; Nazareth College, Rochester; College of New Rochelle, New Rochelle, N. Y.; Notre Dame College, Staten Island, N. Y.; College of Notre Dame of Maryland, Baltimore; Our Lady of Victory Col-

lege, Fort Worth; Providence College, Providence, R. I.; Regis College, Weston, Mass.; Rivier College, Hudson, N. H.; Rockhurst College, Kansas City; Rosary College, River Forest, Ill.; Sacred Heart College, New York City; Sacred Heart Seminary, Detroit; St. Benedict's College, Atchison, Kans.; College of St. Elizabeth, Convent Station, N. J.; St. Francis College, Brooklyn; St. Francis College, Joliet, Ill.; St. John's University, Brooklyn; St. Joseph College, Adrian, Mich.; St. Joseph's College for Women, Brooklyn; St. Joseph's College, Princeton, N. J.; St. Mary College, Leavenworth, Kans.; St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.; St. Peter's College, Jersey City; St. Rose College, Albany; St. Xavier College, Chicago; Seton Hall College, South Orange, N. J.; Seton Hill College, Greensburg, Pa.; Springfield Junior College, Springfield, Ill., and University of Washington Newman Club, Seattle.

SURVEY OF THE FIELD

A special celebration of the one hundred and fiftieth anniversary of the signing of the Constitution is being planned at the Catholic University of America, the Rt. Rev. Msgr. Joseph M. Corrigan, Rector of the university, announced. Monsignor Corrigan has appointed a Catholic University Constitution Sesquicentennial Committee to formulate and develop plans for the celebration. Justice Pierce Butler, of the United States Supreme Court, a trustee of the University, has accepted the Honorary Chairmanship of the Committee, Dr. Herbert Wright, Professor of International Law and Head of the Department of Politics at the University, has been designated Chairman and Dr. John J. Meng, Instructor of Politics, Secretary of the Committee. The University celebration will take place on Tuesday, December 7. . . . The Apostolic Blessing of His Holiness Pope Pius XI and the well wishes of President Franklin D. Roosevelt were conveyed to the Rt. Rev. Msgr. Joseph L. O'Brien, Rector of Bishop England High School and pastor of St. Patrick's Church, Charleston, S. C., Oct. 27, when the twenty-fifth anniversary of his ordination was observed with a testimonial dinner at the Francis Marion Hotel. Addresses were delivered by the Most Rev. Emmet M. Walsh, Bishop of Charleston; Joseph B. Keenan, Assistant to the Attorney General; the Rt. Rev. Msgr.

James J. May, Vicar General of the Diocese of Charleston, who assisted Monsignor O'Brien in erecting Bishop England High School; the Rev. Henry F. Wolfe, Moderator, and James P. Furlong, President of the Bishop England High School Alumni Association, and by Monsignor O'Brien himself. . . . The board of trustees of Manhattan College has completed plans for a retirement system for the members of the lay faculty and administrative department employees, it was announced by Brother Patrick, F.S.C., president of the college. The retirement plan has been instituted by the authorities of Manhattan College in conjunction with the Teachers Insurance and Annuity Association of America, who act as a second party to the annuity contract and through whom all payments are received and disbursements made. Present plans call for retirement from employment at the age of 65, unless the board of trustees grants a year to year tenure with compulsory retirement at 70. Towards the fund for retirement the employee pays 5 per cent of his salary, to which is added an equal amount by the college authorities. The total sum carries a guaranteed interest rate of 3 per cent compounded annually. . . . Announcement of the Ninth Gorgas Memorial Essay Contest has been made by Admiral Cary T. Grayson, chairman of the board of directors of the Gorgas Memorial Institute. The subject assigned for this year is "The Achievements of William Crawford Gorgas and Their Relation to Our Health."

Schools throughout the country have been invited to enroll. Participation is restricted to students in the third and fourth years of high school. The contest will close on January 21, 1938. . . . The National Catholic Welfare Conference has published in pamphlet form the English translation of the latest Encyclical of His Holiness Pope Pius XI "On the Recitation of the Rosary, to Combat Modern Evils," making the sixteenth of the Encyclicals and Apostolic letters of the present Supreme Pontiff which the publications department of the Conference has printed in uniform pamphlet size and style. . . . From the national headquarters of the Knights of Columbus, New Haven, Conn., announcement is made of the appointment of Dr. George Hermann Derry, noted educator and sociologist, to the position of Director of the organization's Department of Social Education. The creation of the department is described as a development of the Knights' crusade against Communism. . . . The new Joyce Kilmer me-

memorial library at Campion Jesuit Academy, Prairie du Chien, Wis., was dedicated October 31 in the presence of 2,000 persons. The Most Rev. William R. Griffin, Auxiliary Bishop of La Crosse, blessed the new building. Housing 30,000 volumes, the new building is the culmination of a movement begun by the late Rev. Claude Pernin, S.J., a friend of the poet, and was inspired by Kilmer's attachment to the institution in various visits there between 1910 and 1917. A short while before his death, the poet wrote a letter to the Rev. James J. Daly, S.J., Professor of English Literature at Detroit University, in which he said he was "an adopted alumnus" of Campion. . . . The New Orleans Board of Health has begun a program in the white and Negro parochial schools in addition to the present system of vaccination and administration of toxoids. Three doctors have been assigned to the new work—an eye, ear, nose and throat specialist, an oculist and a general physician. Two sets of cards will be filled out, one for the board of health and one to be kept at the school. Parents will be notified of defects in their children's physical condition. The Dental School of Loyola University has undertaken the dental work at a nominal cost. . . . Of special interest to Catholic teachers and students in the social and economic field and to libraries in Catholic educational institutions is a mimeographed bibliography on economic questions just issued by the Social Action Department of the N.C.W.C. This bibliography contains over 350 items in books, pamphlets and magazines. . . . The week of November 7 marked the observance at St. Mary's College, Notre Dame, of the centenary of the founding of the Holy Cross Congregation. St. Mary's local celebration included a High Mass and a special convocation the day following the actual celebration in France and at the University of Notre Dame. . . . Construction of a memorial field-house, dedicated to the memory of the late Knute K. Rockne, was begun on November 5, according to an announcement by the Rev. John F. O'Hara, C.S.C., president of the University of Notre Dame. With a width of 182 feet and a length of 210 feet, the huge building will be devoted entirely to the physical training needs of the student body. The famous football mentor's name will be particularly honored in the immense foyer whose spaciousness will extend to the height of the building. In this Rockne Room will be housed the university's athletic trophies. The de-

sign of the field-house will be collegiate gothic and construction will be of brick with a Bedford stone trim. . . . Herman Herder, head of the famed firm of Herder and Company, Freiburg, Germany, publishers and booksellers, died October 20. He was in his seventy-third year. The publishing house of Herder was founded in 1801 by Bartholomae Herder, who wanted to spread good books as a "scholarly publisher." He launched upon his career at the instance of the Prince-Bishop Karl Theodor von Dalberg in the capacity of "publisher to the princely court of Constance" at Meersburg on Lake Constance, the episcopal residence and seat of a seminary. In 1810, he transferred his business to Freiburg in Breisgau. . . . Sister Mary Rose of the Nuns of the Most Holy Order of Preachers, Corpus Christi Monastery, Menlo Park, who died October 15, was one of the first Sisters who came from Hunt's Point, N. Y., to make the Foundation in California. She was 77 years old. . . . Funeral services for Sister Mary Cionia Cavanaugh, B.V.M., of Dubuque, Iowa, were held October 19 at Mount Carmel. The Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, celebrated Solemn Requiem Mass. Sister Mary Cionia, who was 91, entered the Congregation of Sisters of Charity of the Blessed Virgin Mary at the age of 16 years on August 27, 1875. She had been stationed in schools in Council Bluffs, Chicago, Kansas City, Des Moines and at Clarke College, Dubuque. . . . Plans for a national observance of the Feast of St. Thomas Aquinas, March 7, 1938, by Catholic schools and students throughout the United States, were approved by the directors of the Confraternity of St. Thomas at the national headquarters, 141 East 65th St., New York. The Rev. Richard E. Vahey, O.P., Secretary of the Board of Directors, in reporting the acts of the directors stated that a vigorous effort will be made to carry out the wishes of Pope Leo XIII who named the Angelic Doctor "Patron of all Catholic Schools and Scholars," a nomination endorsed by Pope Pius XI in his encyclical letter, "Studiorum Ducem." "Devotion to St. Thomas, as the champion of science and virtue, should be a mighty factor in the Catholic youth movement of our country," he stated. . . . Children who attend religious public schools have the same right to bus service as those who attend schools maintained at public expense, the Supreme Court of Nassau County, New York, has decided. The opinion was handed down in a suit of the citizens

of Hempstead, L. I., against the Board of Education of Union Free School District No. 2 and the members of the board. The decision of the court sets forth that the law granting equal transportation is constitutional, upholds the right of parents to send their children to schools of their choice, declares that transportation is not an aid to parochial schools but a convenience to the pupils, and asserts that to deny transportation to parochial school children would be discrimination. . . . The Rev. Lucian L. Lauerman, new Director of the National Catholic School of Social Service, Washington, was presented to social workers and executives of social welfare agencies of Washington and Baltimore at a reception held at the school November 14. Approximately 200 guests, including the faculty of the school, attended the reception at which faculty members acted as hostesses. . . . The Junior Cinema Guild, 1734 F Street, Washington, D. C., has announced a series of 15 Saturday Morning Moving Picture Programs for Children to be selected by vote from a list of films especially recommended by the Parent's Magazine's Family Guide. Programs, which began at the Rialto Theatre, November 27, will continue every Saturday morning, at 10:30, thereafter throughout March, except Christmas and New Year's, and on the days when the Children's Theatre has a play scheduled, or when the Students' Concert is given at Constitution Hall. Price, 25 cents per performance—season tickets, \$3.00.

REVIEWS AND NOTICES

The American Mind, Selections from the Literature of the United States, edited by Professors Henry R. Warfel, Ralph H. Gabriel, and Stanley T. Williams. New York: American Book Company, 1937. Pp. xx+1520.

The American Mind as its title indicates is an attempt in a large way and for the first time to select writing of typical Americans of various sections, classes, and creeds in such a way as to interpret the literary progress of the nation in relationship to its intellectual and social progress. It is more than the usual anthology with its excerpts touching colonial foundations in Virginia and New England, Puritanism, the colonial frontier, the Revolutionary political thought, nationalism and democracy, frontier thought, economic and social thought, spiritual and ethical progress, sectionalism, humanitarianism, rise of realism, modern political and social thought, and diverse trends in criticism, poetry and fiction. There are excerpts from worthies all the way from John Smith to Eugene O'Neill, from Cotton Mather to John Lancaster Spalding, from Jonathan Edwards to Robert Ingersoll, and from Andrew Carnegie to John Lewis. It is inclusive, though naturally it does not include the favorites of everyone, nor would all men agree upon the selection of excerpts.

Appended are useful bibliographies: bibliographical and biographical aids, lists of books for the general historical background, for religious and political thought, education, economic theory, and the fine arts, and a rather complete bibliography of literary history and criticism. A chronological table in parallel columns of historical and of literary events is helpful to the reader, as is the comprehensive index. It is a valuable reference book for college libraries as well as for home reading.

RICHARD J. PURCELL.

And Then the Storm, by Sister Mary Monica. New York: Longmans, Green & Company.

What if it does answer nothing? It is interesting (is there a genuine substitute for that overworked word?) to think of what

would have been the trend of this world of ours if the English had been bi-lingual. If they had spoken, written, and understood the language of Spain in addition to the one they have been mispronouncing and maltreating for several hundred years.

The thought comes with even more force as one puts down this latest book of Sister Mary Monica, the Ursuline nun, from that famous "Brown County" Convent, out in Ohio.

And Then the Storm, this new book, is for those who loved and love (not liked and like) Willa Cather's "Death Comes for the Archbishop," Elizabeth Madox Roberts's "The Haunted Mirror" (read "The Sacrifice of the Maidens"), Conrad Richter's "The Sea of Grass," Moore's "The Jessamy Bride," and all those books that are part earthy and part of another world.

This is not a book of war-torn Spain. Rather it is the almost false calm of Spain before the storm of civil war descended upon her.

For him who has heard James Stephens recite (sic!) his poems, the cold type of the printed page will never satisfy his hunger. For him, who has not met this Ursuline nun, something of the charm of her books will be wanting.

She is of a much earlier era, an era when men and women used the five God-given senses as He intended them to be used.

Valiant in her pursuit of things Spanish she spent—not a sabbatical three months—but three years in Spain. And another year between Rome and France.

Hers was the happiness of delving deeply into the foundations of the only culture the world has known since the legions were called back from the British Isles to defend a dying Roman greatness. (What has the Nordic ever contributed to civilization other than blond women and beer?)

If you would understand the Spaniard, read what Sister Monica has to say of the complexity of blood and breed that has gone into his making. Of the intense individuality of the provinces which go to make up what we today know as Spain.

Of the glories that were hers, and of the pass to which she has come, partly because she continues to cling to a culture, the modern world can neither appreciate nor understand.

She makes you understand why a Spaniard—more than the man of any other nationality—is, in religion, a Catholic—or nothing. Even the Irishman in a generation or two can fit

himself into a creed foreign to the one his forebears may have sloughed off. Not so the Spaniard.

He may be anti-clerical, but he is never, at heart, anti-Catholic. Nor, as we understand it, is there such a thing in Spain as a Protestant Spaniard. A protesting Spaniard, but never a Protestant Spaniard.

Read that most delightful of all the chapters—Chapter X—"Old, old things." Have you ever heard of a "Mozarabic Mass"? Read what Sister Mary Monica has to say about the dance of the boys in the Cathedral at Seville. Generously, she says that everybody knows they dance three times a year at the Benediction service, though she must know that not once in ten thousand knows it.

But, if you read nothing else in this book, read what Sister Monica has to say about that woman "whose laugh ripples down the ages."

That other and older Teresa. She of Avila. She who somewhere advised that the good Catholic assume a comfortable posture in prayer, lest he be distracted!

Enough! Read *And Then the Storm*. If you have taste, you will enjoy it; if you have not, no harm will be done.

WILLIAM L. REENAN.

Modern Problems, by Rev. Rudolph G. Bandas. Chicago: Loyola University Press. Price, 30 cents. Pp. 67.

There is much good, sound material within the paper covers of this unpretentious volume of sixty-seven pages. A wide range of problems is discussed—religious and moral problems, industrial and economic problems, and political, familial and educational problems. No mention is made of the rural problem.

It is doubtful whether the author would lay much claim to originality in his volume. The bibliography which is included after each chapter indicates both the sources from which the original material was drawn and in which additional material may be found. The merit of the book consists in the fact that it has brought together into one handy and inexpensive volume much excellent material.

On some of the subjects included in the volume a considerable amount of popular literature already exists. This is true, for instance, of the industrial and familial topics discussed. It is

not true, however, of other topics, and it is for this reason that chapters such as the ones on "Forbidden Societies," "Religious Indifferentism," "Movie Education," and "The Right to Life," have peculiar value.

There is, as the author admits, no logical sequence to the various chapters in the volume.

Questions for use by study groups follow each chapter. Dr. Bandas points out that the various topics discussed had been taken up by the St. Paul Confraternity of Christian Doctrine. We wonder whether the Confraternity is not reaching pretty far beyond the original purpose assigned it. If not, there would seem but small reason for keeping in existence the Social Action Department of the National Catholic Welfare Conference and other Catholic organizations of a social nature that have been for years treating these same subjects.

REV. EDGAR SCHMIEDELER, O.S.B.

Recent Trends in Rural Planning, by William E. Cole and Hugh Price Crowe. New York: Prentice-Hall, Inc.

For years past, textbooks on rural sociology were turned out in considerable numbers, usually one differing very little from the other. Happily, it can be said of *Recent Trends in Rural Planning* that it is different. It represents something new in the important field of rural sociology both in so far as content and treatment are concerned.

The authors themselves describe the book as "a compilation of various attempts which have been made to attack, systematically, certain rural problems and to plan for a rural life designed to achieve individual adequacy, on the one hand, and social effectiveness on the other." Not only is the experience of this country but also that of others drawn upon by them.

Particularly timely and interesting are such chapters as land settlement, rural social welfare, health, recreation, and electrification. Important topics that are given scant or no attention are: rural culture, the rural home, farm organizations, and governmental agricultural agencies.

The Catholic reader will hardly find much of interest or benefit in the chapter on rural Church planning.

REV. EDGAR SCHMIEDELER, O.S.B.

A Design for Scholarship, by Isaiah Bowman. The Johns Hopkins Press, Baltimore: 1936. Pp. 185.

This attractive volume includes some of the more striking addresses of President Bowman of Johns Hopkins University on education and scholarship concerning which the learned geographer has a right to speak to educators. Some of his pronouncements are couched in quotable and challenging sentences; they are not revolutionary but they are tolerant and marked with vision. In a "Design for Scholarship" research and scholarship are stressed as prime functions of a university which would be more than a college. Yet a university must have something to work upon: "What nature has denied you, the university cannot supply." And President Bowman's thesis is best indicated by quotation: "A man who does not work for the improvement of society is not an educated man. For education is a privilege given by society; it is not a right taken by the individual. . . . If you wish the world to remain static, do not foster learning and the application of reason to human affairs. If you wish to substitute propaganda for research or put prejudice before learning, do as is done today in two countries, once world-famed for learning—imprison the scholar or hound him into exile. . . . Evolution no longer troubles a distracted world: the patrioteers have transferred their earnestness to oaths of allegiance. . . . Neither divine grace nor worldly experience has given teachers a special power, all-embracing and conclusive to settle the affairs of men. . . . Without teaching there is no university and without research there is no teaching—worthy of the name of 'university.' . . . When government tries to do our thinking for us not only are our liberties lost but our thinking ceases. Politics has never trained a creative writer . . . or an engineer. . . . A diploma is not a sign that a student has taken something—courses, hours, drill—but that he has started something inside himself. . . . We must make sure, said Gilman, that we impart principles rather than knowledge of methods merely. Woodrow Wilson, in a similar phrase, once said that for every man who could impart an impulse there were a dozen who could impart a method." Or adding to Emerson's observation that a scholar is a man of the ages, "anyone who helps scholarship contributes to the ages." And, I daresay that this goes for men who endow scholars and research.

In an address at Bryn Mawr, Dr. Bowman gave an interesting side light on the higher education of women. Miss M. Carey Thomas, whose father was a trustee of Johns Hopkins University, applied for admission for graduate studies, a year after the institution had opened its doors, and the trustees actually admitted her with the provision that she was "to have direction of studies by the University Professors and the final examination for degrees without class attendance in the University." After a year of such tutelage, Miss Thomas sought her doctorate in Zurich in preparation for her life work at Bryn Mawr College—and she later did her share in securing funds for the establishment of the great Medical School of Johns Hopkins University.

In a commencement address at the University of Pennsylvania (1935), Dr. Bowman warned the graduates: "You are now in servitude to society. When you accepted the privilege of becoming an educated man you signed an invisible bond. . . . Just now there is presented to you a false design of citizenship which would require you to divide all the wealth the first Tuesday after the first Monday in November each year, to avoid work if you can possibly sponge on others, to get yours, to wriggle out of an obligation if you possibly can, to blame the government if ninety days' work a year on a one-crop wheat farm will not give you unconcerned leisure during the remaining two hundred and forty days. . . . The new catechism asserts that I am a child of the government and the heir of my neighbor's industry and prudence. This is the deadly epidemic sweeping through the land today, beside which the drought and the dust storms are but trifling episodes."

Or again there is the thought provoking remark: "All definitions of university purposes and ideals fail if they do not include those timeless purposes of all education—to provide new impulses, to share a sense of discovery, to put inside a man the resolution to make some part of his work surpassingly good, to recognize that every life can have its unique effect in the advancement of a civilization that has never witnessed one day free from the dangers of stupidity and greed." Like other intelligent educators of today, he sees much in the offerings of mediaeval schools: "Their founding was an attempt 'to realize in concrete form an ideal of life in one of its aspects.' That is why the institutions which the Middle Ages have bequeathed to us are of even greater

and more imperishable value than the cathedrals. The university idea—like constitutional kingship, or parliaments, or trial by jury—is a product of the Middle Ages, the greatest achievement of that period in the intellectual sphere.”

RICHARD J. PURCELL.

Maryland and France, 1774-1789, by Kathryn Sullivan. University of Pennsylvania Press, Philadelphia. 1936. Pp. 195.

Miss Kathryn Sullivan of the faculty of the College of the Sacred Heart, Manhattanville, New York, offers the scholarly coterie of students of history her somewhat novel and artificial dissertation for the doctorate at the University of Pennsylvania where she had the good fortune of studying under such a recognized authority in her special field as Professor St. George L. Sioussat. She has an excellent study of the economic, cultural, political, and religious connections between the very English and strongly Protestant colony-state of Maryland with France from the beginning of the American Revolution to the foundation of the new nation, and she has based her study on a patient analysis of the printed and manuscript sources as far as they are available in the United States. She has been detached even to the extent of bending backward as might be illustrated by her consistent use of the term Roman Catholic even when it becomes so awkward as American Roman Catholics.

Some of her findings may be disappointing. She does not find the presumption true that Maryland's Roman Catholic origin accounted for the sympathy with France. Nor does she see any conclusive evidence, though the statement has been made by popular writers, that the Carrolls fostered French relations. She does err in leaving the impression that the Rev. John Carroll was a member of the mission to Canada when he was only a secretary to that mission. She finds not a national popular movement in the Revolution but rather that the principle of state's rights—always sturdy in Maryland—dominated the minds of leaders. She does not believe that the colony was especially annoyed by the Navigation Acts as its annual trade was almost solely with England save for an occasional cargo to the West Indies or two or three ships of flax seed and lumber to Ireland (1770). And she follows the recent, critical study of Father Jules A. Baisnée, *France and the Establishment of the American Catholic Hier-*

archy, the Myth of French Intervention (1934), by concluding, "An examination of the available documents supports the statement that the suggestion of placing a French ecclesiastic over the Roman Catholics in the United States emanated from Rome and not from Versailles." Withal it is a trustworthy study, well documented, splendidly printed and provided with a model and complete bibliography and an index. It is to be hoped that Doctor Sullivan will be able to continue her historical researches, for post doctoral research may suffer sadly if teaching hours and a multiplicity of duties keep a scholar from the work for which he or she is elaborately trained.

RICHARD J. PURCELL.

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